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in the territory who have made journeys thus upon the backs of witches. At least they are ready to swear so, and they find ten thousand believers to one sceptic. One striking peculiarity about New Mexico witches is that any one named Juan or Juana (John or Jane) can catch them, and that no one else can, except a priest with holy water. To catch a witch, Juan draws a nine-foot circle on the ground, turns his shirt inside out, and cries, 'Veuga, bruja!' (Come, witch) whereupon the witch has to fall inside the circle, and Juan has her completely in his power. This ability to catch witches, however, is seldom exercised, for, let Juan once catch a witch, and all the other witches in the country join hands and whip him to death.

"And now, having briefly outlined the nature of witches here, let me give you some veracious anecdotes of their exploits, religiously believed throughout this section. Lorenzo Labadie, a man of prominence in New Mexico, once unknowingly hired a witch as nurse for his baby. He lived in Las Vegas. Some months afterward there was a ball at Puerta de Luna, a couple of hundred miles south, and friends of the family were astonished to see the nurse and baby there. 'Where is Senor Labadie and his family?' they asked. The nurse replied that they were at a house a few miles distant, but too tired to come to the ball. The friends went there next day and found the Labadies had not been there. Suspecting the nurse to be a witch, they wrote to Don Lorenzo, who only knew that the nurse and baby were in his house when he went to bed, and there also when he woke up. It being plain, therefore, to the most casual observer, that the woman was a witch, he promptly discharged her."

The correspondent gives an account of two other cases of supposed enchantment. In the first of these a bride found a strange cat in her room, which disappeared before it could be shot, and was replaced by an owl, which flew against the girl's cheek, cut it, and disappeared as mysteriously as the cat. The sore could not be cured until the witch, with whom the bride had lately had a quarrel, was appeased with presents. In the second case, one of the most respectable inhabitants of the town offended a well-known witch named Marcellina, a thin, withered woman of perhaps fifty years of age. Marcellina retaliated, as the victim affirms, by turning him into a woman, a state in which he remained for several months, and recovered only by bribing the witch to effect the re-transformation. This woman Marcellina was, last year, according to the correspondent, beaten to death with clubs by two men whom she had bewitched, and the murder went unpunished.

CONFINING MAIDENS IN ALASKA. — Mr. Whit M. Grant, district attorney, writing from Sitka, Alaska, in the "Democrat-Gazette" of Davenport, Iowa, May 8, 1888, gives a painful account of the progress of disease and physical degradation among the natives of that region since their contact with Americans during the last twenty years. He relates a case in which an Indian was tried for the murder of one of his wives (polygamy being the rule), where the defence was the right of a husband to put to death his wife on account of unfaithfulness, and in which the jury refused to convict, two of the number respecting ancient tribal customs so much as

to refuse a verdict. Among customs which are gradually being broken up, he mentions the habit of immuring young women: "They have a small house, about six by six feet and eight feet high, in which is a small door and one small air hole six by six inches in one side. In this they lock up and keep their maidens, when showing the first signs of womanhood, for six months, without fire, exercise, or association. All of the world they see is through that six by six inch hole, and all they get to eat and drink is through it. It makes no difference to them whether it is summer or winter. How the poor creatures survive this ordeal I can't understand. When let out, if alive, they are free to get married, and are often sold when in prison, to be delivered when their term of probation is ended."

BIBLIOGRAPHICAL NOTES.

BOOKS.

[Books relating to folk-lore or mythology will receive notice, provided that a copy be sent to the editors of this journal. Such copy may be addressed to the care of the publishers directly, or to the General Editor.]

NEGRO MYTHS FROM THE GEORGIA COAST. Told in the Vernacular by CHARLES C. JONES, JR., LL. D. Boston and New York: Houghton, Mifflin & Co.: The Riverside Press, Cambridge. 1888. 12mo. Pp. x, 171.

To Mr. Joel Chandler Harris will always belong the honor of bringing to the notice of the public the stories which are now generally known under the name of the "Tales of Uncle Remus." Mr. Harris's collection represents particularly the dialect and lore of Middle Georgia. In the little volume before us, Colonel Jones has recorded the myths of the swamp region of Georgia and the Carolinas,—narratives which are fast passing into oblivion. This collection, made with absolute faithfulness, is welcome, both on account of the intrinsic interest of the tales and the curiosity of the dialect. The value of such records will be understood better as time goes by. A century hence, the people of the States named will be thankful for the care which has preserved traditions which they will then regard as precious.

This collection has an anthropological value, inasmuch as it supplies the best image of the thought of the reciters. What is the origin of this lore? How much did the negro bring with him? What did he borrow from the white race? These are questions which have a deeper interest than that of mere curiosity, and on which this book throws a welcome light. A part of the tales are certainly African: it needs no argument to show that the histories of the lion, the tiger, the elephant, were not learned in America. On the other hand, the European nursery tale appears in a form scarcely changed. To examine this question of origins, it would be necessary to